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INTEGRITY

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he Apostolate

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EDITORIAL



THE twentieth century has witnessed a return to barbarism, an enthronement of godlessness, but it has also seen the Mystical Body of Christ developing in doctrine and in holiness. From 1891, the time of Leo XIII's *Rerum Novarum*, enunciating the social doctrine of the Church and calling upon Christians to reform a capitalistic society, there has been the gradual unfolding of the lay apostolate—a new resource of the perennially fruitful Church. Indeed, it seems more true of our era than of any other that “where sin has abounded grace does more abound.”

If Leo XIII sounded the call to social action, Blessed Pius X was inspired to give Christians the food and strength to respond to it through frequent Communion and full participation in the Eucharist. Pius XI, the “Pope of Catholic Action,” gave them new encouragement to work for the return of the masses lost to the Church. For the first time in history, Pius XII called a World Congress of Lay Apostles in 1951. To help Christians meet the strain of an increasingly hostile world, he has allowed evening Masses and changed the laws of the Eucharistic fast. He has issued two great encyclicals: one on the liturgy (*Mediator Dei*) and the other on the Mystical Body of Christ, and has urged women to full participation in social and political life.

Everything, it would seem, has been done to prepare us for this strenuous apostolate. To top it all, the Pope has declared the added riches of a Marian Year to begin this coming December eighth. For lay apostles there is the special protection of the Queen of Apostles. And in the definition of her Assumption there is encouragement and joyful meaning. The Word was made flesh, and came to earth, and through Mary's Assumption flesh was returned to Heaven. Is this not symbolic of the purpose of the lay apostolate? For if it is the priest who brings Christ to earth, it is for the layman to take flesh and earth and all temporal things and return them to God.

THE EDITOR

Do All Lay Apostles Have Short Hair?

"Do all lay apostles have short hair?"

That is a standing jest at INTEGRITY. It seems a visitor asked it one day in all seriousness. At the time all the girls in our office (as in most others) did have short hair, and the visitor who had the not uncommon opinion that lay apostles are not as the rest of men (or women) and that everything about them is highly standardized saw in it a sign of their election.

In this issue we are attempting to discuss some basic ideas about the lay apostolate. We realize that we have to approach the subject in a different way from what we did in an issue on the same topic seven years ago. Then the important point to get across was the fact that not only priests but also *lay people* have a part in the apostolate of the Church. We had to make the point that it is lay people who are responsible for the Christianization of the temporal order, which is their concern and not primarily that of the priests. Now, as it were, a new heresy has arisen. People admit the fact of the lay apostolate but see it as a special vocation out of the context of normal lay life, a new exclusiveness meant only for the chosen few. They see apostolicity not as a mark of every Christian but as the trademark of a professional minority.

This distortion of the idea of the apostolate is brought home to us in many ways. I get a letter from a young man: "I wish I could be a lay apostle, but I want to get married and will have to support a family." (As if either marrying or earning a living were alien to being apostolic!) A doctor we know tells us that he was warned by an anxious friend "not to join the lay apostolate" since, as the friend erroneously deduced, "It would mean giving up your practice." This false idea of the apostle as separated from the rest of men and yanked out of the society where men marry, work and engage in temporal occupations, is the result of a misconception sometimes fostered by those "in" the apostolate. The admonition to young men, for instance, that they give a year of their life to the lay apostolate (however it may be intended) implies the false idea that for the rest of their life then they won't be apostolic. Of course, some of the distortion comes from the fact that the lay apostolate is sometimes seized upon by crackpot hands. Like the person who suggested to us that we move to a place he had chosen

by Dorothy Dohen

and to which he was inviting all other apostolic enterprises since he had decided it would be good to have all the lay apostles in one place. Then our apostolic ghetto would indeed be complete!

"worker to worker"

How different is this from the idea of the lay apostolate given by Pius XI in his statement that workers must be apostles to workers, employers to employers. Now it would seem we've changed it: to be apostolic the worker must give up working, the teacher teaching! Somehow or other the idea has crept in of a professional apostolate which rules out engagement in the normal pursuits of life. In this distortion the Christian apostle called to penetrate every phase of society abandons the penetration to give his time exclusively to "the apostolate." The mass is still there to be leavened, but the leaven has lumped together in one spot. So one thinks when one attends lectures and gatherings and sees all the apostolic people being apostolic on one another. The cell has become a clique; instead of multiplying, it atrophies.

We hasten to add of course that while normally the Christian exercises his apostolate in ordinary daily life (in his work, recreation, family, community) there are some people who for the common good leave the normal context of lay life and engage in some special task that needs doing. Such would be the Young Christian Worker who leaves his job to become a full-time organizer for the movement, or the man who devotes all his time to a breadline on the Bowery, or the girl who runs an apostolic book store, or we here at INTEGRITY. But such works are of their nature limited and circumstances prevent many from engaging in them. We who do work at a special task do so to serve the whole apostolate. But running a magazine, for example, is not the usual expression of the lay apostolate; neither does it make us necessarily more apostolic than the Young Christian Student among his college friends, or the Young Christian Worker who stays in his factory, or the members of the Christian Family Movement in their neighborhood.

"I am not as the rest 'of men"

It is bad enough for the lay apostolate when Christians absolve themselves from any degree of participation by viewing it as the prerogative of the chosen few. It is worse when those who

are awakened to their apostolic vocation separate themselves in their thoughts from the rest of men, "television addicts, birth control proponents, and watchers of baseball." The world is then divided up into the "we" and the "they." The "we" being the apostles; the "they" being those in need of reform. The apostle must realize that he *is* as the rest of men. To a certain extent that is the reason why Christ can use him. St. Paul's words should be capable of application to him as to the priest "who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity."

The apostle has no business being always scandalized by the sinful world; indeed he is a part of it, and if in his thoughts he sees himself as a being superior to it, after awhile there will be a mutual desertion. The sinful world will leave him to himself as he has divorced himself from the sinful world.

Certainly the apostle should be discriminating and clear-headed, but his critical evaluation of the world must be balanced by his awareness of the needs of men, and by the compassion and service such needs evoke. After all, the apostle himself has been affected by the institutions of modern life. Secularism, unstable home life, the nervous urban, industrial pace, as well as the institutions of the movies and the press, have influenced him as well as others—probably more than he realizes. He cannot divorce himself from these institutions or from the people in them. Rather he must see that he must collaborate with his fellow Catholics as well as with all men of good will (as the Popes have urged) to change these institutions and re-orientate society to Christ.

must we be organized?

That apostolicity must be the mark of every Christian does not rule out the idea of an organized apostolate. Indeed it clarifies and deepens it. We are all united in Christ's Mystical Body and we are to make that mystical union a reality in daily life by co-operating to transform society. The fact that the problem is one of changing institutions and not merely saving individual people makes the organized apostolate a practical necessity. That is not to imply that every Christian must belong to a group to be apostolic; in his address to the World Congress of the Lay Apostolate, the Holy Father observes that while "the lay apostolate, in the strict sense, is undoubtedly part and parcel of Catholic Action and takes the form of different societies and groups approved by the Church for specific apostolic work," it is at the same time wider in extent, and claims as apostles "all those men and women who, in an effort to bring men to the truth and to the life of grace, seize

upon every opportunity to do good by whatever means present themselves." However, while approving of this personal, unorganized apostolate, the Pope adds, "We are not decrying, be it carefully noted, or underestimating the value of groups specially organized for particular tasks in the apostolate; on the contrary We hold such group movements in the highest esteem, more especially in a world where the enemies of the Church are themselves organized in their opposition."

For the Christian's own formation, as well as for effective action on his environment, belonging to a group is of inestimable value. The average man faces problems which he cannot solve alone; by himself he cannot create a climate conducive to the Christian life. And since that is what the apostle aims to do, it is normal that with others he should form an intelligent plan of action to be carried out by concerted effort.

One of the most heartening signs in the lay apostolate is the rapid development of the Christian Family Movement, a "like to like" movement which aims to transform family life. Probably the fact that families in our civilization face such real problems (there is no need to think them up, nor to spar with evil that perhaps does not really exist) accounts for its growth. Then, too, with the CFM there is not the deadening tendency to separate the "we" from the "they"; for although smugness can creep into any apostolate, it is less likely to crop up in this one where the members share the same problems of housing, lack of a family living wage, community disapproval of children, and so on, with the families they are seeking to influence.

be realistic

In the apostolate as a whole there is the need for realism; for the realization that the problems we face are immensely difficult and that there can be no short cuts. Building a new civilization cannot be done in a day. The apostle is unrealistic if he looks for immediate results, or esteems certain superficial accomplishments more than the long, slow effort of forming himself with others for that painful penetration of society to which he is called. Someone remarked to me once about the "futility of a handful of people in a Catholic Action cell who can reach only a few people" compared to a mass-circulation Catholic magazine she mentioned "which reaches millions." The distinction she missed is that the Catholic Action cell takes the long-range view; it seeks not simply to give people some palatable information but to effect a *profound* change; and while at first it may reach only a few people, if it is solidly grounded, those few will multiply in geometric progression.

We must realize too that we are still finding our way. Above all we must hold on to the spirit of the apostolate, and not be afraid to admit our errors, or to change our form or technique if we find it valueless. We need to be relaxed to catch the breath of the Holy Spirit.



"To conclude my talk on the theory of Catholic Action . . ."

The Pentecostal Life

IN WHAT does the apostolate consist? Father Tavard, who is French Assumptionist at present in New York, explains the nature of the Christian witness.

George H. Tavard, A.A.: Christianity is not a monastic order. It is a religion for men and women who are "in" the world though not "of" the world. Why then is there no sacrament reserved to laymen as such?

The answer is, obviously, that all sacraments are given to laymen, even though some, like Matrimony and Holy Orders, confer powers and duties which do not belong to all. No special sacrament is attached to the fact that someone is a layman. This guarantees, paradoxically yet truly, the universality of the sacramental order, which creates neither classes nor castes, but a fellowship in the Body of Christ which is the Church.

Each of the sacraments recognized by Catholic tradition as symbols of the New Covenant has therefore a message for all. To those who receive it it reveals a new kind of Presence of God through a further union with Christ.

The sacrament of Confirmation, long before it was thus called, was connected with the active Presence of the Holy Ghost. For the Spirit is the "seal" of the Blessed Trinity. Confirmation, which is conferred through a "sealing," with *chrism*, of the Christ-like character acquired in Baptism, gives a share of the Spirit. It mysteriously makes a man or a woman of this century one of the disciples gathered in the Upper Room "when the day of Pentecost had come." It marks the start of a Pentecostal life for each Christian.

Witnessing

"Let all the House of Israel know with certainty that God hath made Him Lord and Christ, this Jesus whom you crucified." When the Spirit had taught "all truth" to the disciples, He urged them to witness to what they now knew. The life in the Spirit calls us to testify. Some have had the privilege of being tried for their faith and of making their last words a testimony to the guidance of the Spirit. Yet all are expected to live their daily life as an "audacious and public confession." Because the Holy Spirit

is Life, the sacrament of Confirmation instills into Christian men and women an impetus to live "more abundantly," that is, since we live in society, to share with others what we have. It entails leaving our selfishness behind to meet the need and expectation of all, announcing the "good tidings" that we have heard, witnessing.

At this point Christians run the risk of mistaking the antic of emotional revivals with the urge of the Spirit, the upsurge of craziness with the Pentecostal "mighty wind." In Genesis creation was chaotic *before* the "Spirit of Yahweh moved over the face of the waters." *After* the Spirit has come, there is, with more abundant life, knowledge of all truth. Knowledge is orderliness. The witnessing life of a confirmed Christian follows—or should follow—an order, works out according to a schedule, is set in a framework. The spiritual life—which is another phrase for the life in the Spirit—is a synthesis of contemplation and action. It is neither the former without the latter, for true contemplation issues into acting with God; nor the latter without the former, for action is worth what contemplation makes it.

no advertising needed

If the Christian witness were a question of technique, no sacrament would be needed for it. A talent for advertising would suffice. The fact that there is a sacrament particularly connected with the apostolate is a token that the Christian apostolate has a deeper level than the level of advertising methods. The witnessing existence to which Confirmation prepares is a spiritual growth, a development in the eyes of God. It is not an artificial search for, and discovery of, more and more efficient ways and means. Using the latter, it transcends them. A poster, for instance, is not a witness; it has no life to share. The Christian witness is a man who shares the Spirit with others, though in a non-sacramental way. The witness for Christ speaks or acts out of the depths of a personality renewed in the water of Baptism and strengthened in the oil of Confirmation. He opens to Christ a person-to-person relationship.

If the Christian testimony is neither revivalistic nor technical, then it must be no other than Christian living. To witness to our faith does not amount to *doing* or *saying* anything special, unless circumstances call for it. Essentially it consists in *living as Christians where we are*. Christ did not transform the pattern of society but intended Christianity to work as a leaven within it. Likewise the Spirit given in Confirmation does not change the temporal duties or the cultural background of Christians. Through Him

the Father sends His witnesses (etymologically, an *apostle* is a man who is *sent*) to the world in which they *already are*. He gives them a motive for staying there. He forbids them to seek ways of escape out of the grinding wheels of modern life. He does not destine them to artificial security in nice chapels or clubs. He wants them to be where witnesses are needed, namely *everywhere*. Not only the enclosure of convents or the stillness of the countryside, but also the turmoil of cities may provide the background of their contemplation and the framework of their witnessing existence.

Different forms of the apostolate

Insofar as Catholic Action or the lay apostolate are distinct from the mere fact of being a Christian, there is no sacrament for them. Insofar as they are the outcome of Christian life, they partake of the grace of all the sacraments. They then come within the scope of the spiritual life promoted by Confirmation. Yet the main point with Confirmation—as with Baptism and Holy Orders—is that this sacrament gives, besides grace, a “character.” It leaves in the soul an irremovable mark. This means that it is concerned with the *being* of a Christian, with the New Being, the New Creature, the New Man who is re-born in Christ.

The “charism,” the grace that follows, may urge some to lead consecrated life with or without the sacrament of Holy Orders; some to be active in *Catholic Action* proper (“a participation in the apostolate of the hierarchy”); others in *the apostolate of the city* in diverse organizations; some only to *be* Christians in *their own walk of life* and there to co-operate with the Creator in transforming the material and social world. Yet the character of Confirmation means that Christians are witnesses, apostles, not in what they *do*, but rather in what they *are*. Once this has been grasped, no form of life need consider the others as inferior. They all constitute together the Pentecostal life of the Mystical Body of Christ.

The life to come

“Confirmation inspires hope,” says St. Bonaventure. The connection of the sacrament of Confirmation with the virtue of hope is affirmed by classical theologians. This is logical enough, since hope looks forward to the next world, knowing that we are strangers and exiles on the earth,” and the Christian witness is no other than the practice of what St. Paul described as “dealing with the world as though not dealing with it.” In the spirituality of the first centuries the martyr was *the* saint for he gave his testimony on the very borderline of this world and the other. Later cen-

turies assimilated perfect Christian living to martyrdom. Every Christian life is therefore expected to present an aspect in which martyrdom has a place. Etymologically, to be a "martyr" is to be a "witness." To witness is to be a martyr; it entails the affirmation of "things not seen." The resulting tension between being "in" the world and not belonging "to" the world is the ground from which hope stems.

Through the virtue of hope the sacrament of Confirmation reaches to the final fruition of Christian life. The Spirit Who guides his own does not guide them blindly. He orientates them toward Himself. The Pentecostal life of the Christian witness anticipates upon the Pentecostal hurricane in which the present world will come to an end. From the Upper Room in the old Jerusalem to the banquet hall in the New Jerusalem goes the pilgrimage of life and witness for Christ. In whatever way they may be called upon to testify to their faith, Christians must be aware of the sacramental Presence of the Spirit in them; then they are truly apostles, sent by Christ through the Holy Spirit. Testimony follows as a matter of course upon the consciousness of that Presence.

no man in a hurry

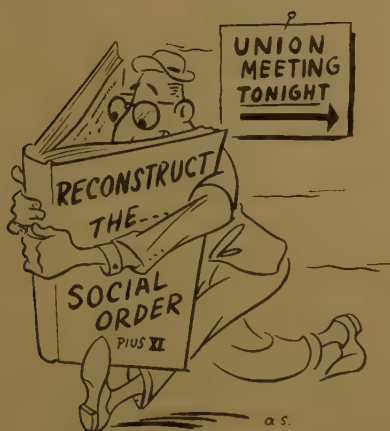
The Pentecostal share of the Holy Ghost, sacramentally granted in Confirmation, is a fountainhead of peace and harmony. Strains, though ever felt, are smoothed over by the all-embracing orderliness with which the "Creative Spirit" renews the face of the soul. The Christian apostle is no man in a hurry, disquieted by failures, worried by the slow pace of evangelization, perturbed by misunderstandings. He is calm and steady; for he has been marked by the Spirit of God.

Yet he is not complacent. How can he be when around him there stretches a vision of "fields white for harvest," where wheat may be left to wither in the fields because the reapers are not numerous enough? The gospels have too many parables on the need for more workers to give anyone the right to be complacent. The Lord's advice to pray that more reapers may be sent is to be taken seriously. Confirmation has been given to all. The Holy Spirit has come within His own. But these have not all been awakened to the significance of this Presence. What can be done about it? Talking would avail little. Only the perception of what the spiritual life is in a human person can bring a man to ponder over the lack of spiritual life in himself.

An apostle shares the Holy Ghost with others, helps others to revive the grace of their Confirmation, not by *trying* to be spirit-

ual, *attempting* to catch others into the apostolate, *planning* to convince others. All this would be a form of self-complacency and pride. To quote St. Bonaventure again, the testimony to which Confirmation prepares "must join the pureness of conscience and knowledge to the sweet smell of life and fame, that there be no opposition between heart and words or words and reputation, for such a witness would then be rejected by men and unapproved by Christ."

The only way to share with others our awareness of the spirit in us is to *be* what the Holy Ghost makes us.



There are some who are "apostolic"
With literary quirks,
Who'd like to be acceptable
Without the corporal works.

Ordination Not Enough

Donald L. Hessler, M.M.: It was Blessed Pius X, as I recall, who said there was a day when priests, bishops and even the Supreme Pontiff himself went out to defend their flocks but that things are now in reverse: the flock must defend the shepherd; the laity must be the vanguard in the defense of the hierarchy and in the extension of the reign of Christ on earth. Not only—I am sure he would have agreed—in the countries once Christian but on the foreign missions as well.

Holy Orders is helpless alone. Confirmation must come to its rescue. Long ago it struck me as significant that the Apostles were ordained *before* being strengthened by the Holy Spirit. They received the fullness of Holy Orders at the Last Supper; but it was not until Pentecost that they began their work. Sometimes, too, we fail to notice that it was not Mary and the Apostles alone who were present at the coming of the Holy Spirit. When we are told in the Acts that "the number of persons together was about one hundred and twenty" we were given the clue to the *all* who are said to have assembled on the first Christian Pentecost. Twelve bishops received the Holy Spirit, but there were over a hundred others whom we can only call "lay people." Have we not here the earliest Catholic Action group? At least we have the original hierarchy, and the rest of the most faithful followers of Christ, and Mary the valiant in their midst.

Father G. Ellard writes in *Christian Life and Worship* that Confirmation "advances the Christian to adult standing in the Church and associates him with the highest degree of the priesthood of the laity." It imparts "spiritual strength and confident assurance in God." The Apostles certainly did not show great strength and assurance in the late hours of the first Holy Thursday although they had just been ordained and had just received their first Holy Communion. But our Catholic laity are different—once their Confirmation has had opportunity to develop. In the first volume of his new workbook, *Mr. & Mrs.* (Maryknoll Bookshelf), Father B. F. Meyer says, "Confirmation is the sacrament of Christian adulthood, but its seven gifts are bestowed only embryonically and, like natural powers, must be developed."

mission parish

This development requires proper conditions which, scarce everywhere, are practically nonexistent in the beginnings of new missions or parishes. So from my arrival in Bacalar two and a half years ago I dreamed of the day when, God willing, a lay missionary

or better a small team, with their *lay priesthood* developed into spiritual strength and confident assurance in God" might be reported. I was sure it would have taken me ten years and more to produce the help needed. Bacalar had suffered a priestless century when the first Maryknoller arrived in 1944. Progress has been made by the heroic efforts of lone Padres. There have been many Baptisms and First Communions. Some twenty-five per cent of the natural marriages have turned into Matrimonies in the central mission—also many validations among our villages. But still the number at Sunday Mass and receiving the Holy Eucharist has been pitiful, with no love wasted among them. Ignorance, superstition, concubinage and, worst of all, general indifference prevailed. Some months before my coming my zealous predecessor had made a full-time catechist out of the one apostolic layman in town. Felix has been a tremendous help since, doubling the priest's efficacy throughout our farflung forest towns. Still earlier, Father had managed to get a jeep and brought out two Mexican sisters once a week from Chetumal, twenty-five miles away. But the snail-pace was agonizing.

Then came Ade Bethune for a six weeks' visit in March 1952, followed almost immediately by *las señoritas* Consuelo Segura, Emilia Lovato and (a few months later) Adriana Rael—all from New Mexico via Grailville. Arthur Vigil from the same state and of the same apostolic spirit waited a few more months until his graduation from St. Michael's College, Sante Fe. These four came to stay "for a year." Today, a year and a half after the arrival of the first two (no one desired to keep to the contract) Bacalar is quite a different mission. The new spirit is beginning to embrace even our ten smaller pueblos far from the center. None can resist for long the apostolic boldness and sweetness that flow from the spiritual maturity of Confirmation. We have no more startling statistics to enumerate than had Abbé Michonneau in his *Revolution in a City Parish*. In fact ours are less impressive. But we don't feel presumptuous in thinking that on a tiny scale the same revolution is in process. We are sure of it.

the primary work

We have been building everything on the principle that the primary function of the confirmed people of God is to offer the

The need for laymen to go to mission lands to work with the natives in forming a sound Christian society is increasingly realized. Father Hessler, a Maryknoll missionary of wide experience (he worked in the Far East for a number of years and spent World War II in a Hong Kong prison) writes about his parish in the Yucatan, Mexico.

Holy Sacrifice. "Confirmation is the highest degree of the priesthood of the laity." Therefore, since the principle of all priesthood is to offer sacrifice, the first work of the confirmed lay apostle is not Catholic Action, but to offer actively, intelligently, and where possible, daily the Sacred Mysteries. In his *Common Priesthood of the Members of the Mystical Body* Father J. E. Rea demonstrates this: "The common priesthood, like that of the ordained priest, is exercised principally in liturgical worship. . . . Thus Catholic Action is not its principal exercise, any more than educational and social activities of the parish priest are the principal acts of his priesthood." The layman cannot consecrate, cannot provide the spotless Victim of the New Law, but he can and must offer the sacrifice with the ordained priest at the altar, and partake of the Victim. Catholic Action is secondary. It is the chief overflow of this "primary and indispensable font of the true Christian spirit," with the main purpose of getting others to offer at the same altar and drink at the same font. Father Rea explains, "Further, the object of the Confirmed Christian's work of Catholic Action will be the increase in members and zeal of those who are privileged to join in liturgical worship as participants of the common priesthood of the members of the Body of Christ."

Consequently, with what means we have, no effort has been spared to make the liturgy a living fact. Instead of being the competitive screaming of two girls, as it was, our *misa cantada* is now a community exercise of beauty drawing some twenty per cent more people to help us restore the Sunday. Holy Mass is beginning to take on meaning in the lives of our simple people. Where no one trusted the other before, one can feel a bond of charity and confidence growing. Besides the weekly chanted people's Mass, we always sing two or three more during the week—for the slightest excuse! Silent Masses are of the past. At the read Masses the proper is always read in Spanish and at least some psalm, hymn, antiphon is sung according to the season—every Advent Mass had its *Maranatha* of some kind. We preface every morning's sacrifice with a two-minute announcement of the Mass of the day and some application of its message. Each Friday evening everyone is invited to take part in a public meditation on the text of the following Sunday's liturgy. Those who can read (some half of the younger generation) have a copy of Father Stedman's *Mi Misal Dominical* and take their turn reading introit, oration, etc. and leading the general discussion that follows in each case. Another means used to add dignity and meaning to Mass and sanctuary is to shift the accent from altar boys to altar *men*. Our farmers are

not yet vying with each other for the privilege of serving at the Holy Sacrifice but there are four—a healthy nucleus to begin any revolution. The sacrament of spiritual adulthood functions better in adults.

the living liturgy

Still within the church. Besides the preaching of sermons in bad Spanish and the preaching of other lessons by beautifully rendered chant, the big walls themselves should be forever preaching a silent but colorful sermon, as Ade Bethune explained. What to paint? Of all heavenly patrons of revolutions, Mary herself has always taken first place. "Terrible as an army in battle formation." See how the Reds fear the Legion of Mary in China! So Ade spent a week on a large mural: *Nuestra Señora de Bacalar—Trono de Sabiduria* (Seat of Wisdom) seated with her Son on her knees and her parents standing in profound respect on either side. (San Joaquin is the patron of our church and great miracle worker whose intercession is sought by pilgrims from all parts of Quintana Roo and British Honduras.)

Incidentally Ade was a very God-send in helping also with all the preparations for Holy Week and especially for the restored Easter Vigil. She had a lot to do, before and during the ceremony, with the powerful renewal of Baptismal vows, and said every person was "thoroughly transported" as he or she returned to his place guarding his tiny *lumen Christi*. "Nothing else in the world mattered."

Another competent layman, a young Mayan-Spanish artist of the British Honduras came to visit Ade but stayed to paint in oil, large 3 x 5 foot Stations of the Cross. They are alive, modern. Pilate is a typical Mexican "politico"; the soldiers have the same uniform as those watching over this frontier town. This same Manuel Villamor has finished a beautiful representation, 10 x 10, of the Mystical Body, with Christ the Head and Vine embracing the world of farmers, craftsmen, teachers, the family and the parish. The family table on the one side of Our Lord becomes the altar of sacrifice and sacrament on the other. The church walls are beginning to preach, thanks be to God and our confirmed lay help. The people from far and near sit or kneel or stand for hours gazing at these pictures—and contemplating?

"go: you are sent"

But Confirmation was not made to stay in Church. Angelism is heresy. As heaven once overflowed into the Incarnation, so too all liturgy and sacraments must overflow into the flesh and blood of everyday life. The confirmed laity must obey the *Ite*

missa est "Go: you are sent." But only an élite of lay apostles can lead the way. Consuelo and Emilia are on the street every day, usually not together, often with a local señorita. They are welcome under every palm-leaved roof and have accepted invitations to eat under most of them. Better still they have tended the sick, shelled corn, made tortillas under a good number. Confidence is growing. One couple has accepted help in preparation for Matrimony—instead of "taking things into their own hands" and coming around to see what the Church has to say when they want their first child baptized. Organized parish recreation has begun to produce new standards and attitudes. The beautiful, fast Mayan folk dances were all but dead in favor of mambo and imported U.S. selfishness (the same two cornering each other all evening). Not all are happy with the resurrected *jarana* but our nucleus of the spiritually mature are using their popularity to back up unpopular causes. A pre-Advent party convinced the youth of town that the señoritas were wonderfully human—as well as being strict and disciplined.

Nor has Arthur Vigil been idle. Besides his share in the above, he has been in full charge for three months of the construction of a huge water reservoir, which, God willing, will banish forever the plight of the vast majority who have had to drink polluted well-water during the six rainless months. Many men are giving a day a week to the construction and we are having festivals to pay for the cement and roofing. Government trucks are hauling the rock, stone and sand. Bigger than the reservoir, and more important still than the health of our undernourished people, are the spiritual and psychological fruits of this project. Men who never neared the church except on the one day when there is no Mass nor sacraments—Good Friday—are now interested and friendly. Not in what I represent yet, but in Arthur and what he stands for.

the laity's business

We have reason to hope that this growing confidence will soon express itself—not in the desire for sanctity so soon—but in one, two or all three of the following: a credit union, a consumers' co-op, an experimental farm. When (as here) the daily wage of the unskilled worker is not big enough to buy a dozen eggs and, when factually, there are not a dozen in any one place to be bought—because chickens are of such mixed and exhausted breeds—then our liturgical movement is "pie in the sky" unless we are helping these people to help themselves and to help one another economic-

ally. Of what use is the offertory procession unless there are some first fruits worth glorying in? God bless the humility of Monsignor Ligutti and the Catholic Rural Life Conference for imitating and co-operating with the Protestants in the Heifer Project for sending poultry, hogs, calves, goats, etc. to Latin America. We have applied for a handout; which I could hardly have done with a clear conscience nine months ago. So much depends on having a few responsible laymen.

In his recent mission encyclical His Holiness insists that native catechists are not enough. We must seek the help of "competent laymen" to extend Christ's reign in the many fields where we, as priests, are lost. As soon as building reservoirs, raising chickens, testing the productivity of soil, become our preoccupation, then the lay apostolate itself loses its reason for existence. "It is only on the supposition of the existence of an ordained priesthood (functioning as such), that the common priesthood of the faithful (living its Confirmation in church and out) can take on any semblance of reality," says Father Rea.

But something is still missing. Father Meyer writes, "It is especially through the family that the graces of the sacraments are brought out of the church to men." We need a confirmed family, a model, both before the Holy of Holies, and in its home and community life. It is good to learn that one such United States family is working in Africa. Another two are preparing for Latin America. Fourteen years ago a young Protestant missionary couple, upon entering the Church in Hong Kong, were told by their former associates that the Catholic mission program is open to priests, to religious, and by way of exception to a very few single laymen, but that as a Catholic family there would be no place for them among China's four hundred millions. Despite all their ardent desires to offer their lives to the Church in China, within a few months they were forced back to the States. But times are changing. As this article goes to press (October) two of our New Mexican apostles are being solemnly engaged. Arthur and Emilia are promising not only to marry but to spend the first years of family life on the missions. This whole section of Quintana Roo is astir with the prospects. God has many ways to touch hearts.

missionary vocations

We are entering a new period of Church missionary history. Anyone who sees what communism is doing in China, racism in Africa, the well-founded fear of both in India, can hardly doubt that radical changes are taking place overnight. We are forced

to ask ourselves, "Are our old, tried, mission methods enough to meet the new situation?" Let us neither turn our backs on them nor on the new enthusiasms that are everywhere cropping up. The Holy Spirit does not sleep. Here are a few of our present convictions resulting from some thought and discussion. We won't call them conclusions:

1) Since the missionary vocation is contained especially in Confirmation, rather than in Holy Orders (and of course never in religious vows as such), anyone may have a call to the foreign missions—as all are called to take part in the apostolate according to their capacity and state of life.

2) We may distinguish three general types of missionary vocations: a) That of the official representatives of the Church, priests and religious. b) That of the single lay missionary dedicated to the gospel according to his talents, obedient in all things to the priest, and to his own group leader if he happens to be a member of a team. We might add that his obedience will not ordinarily be a vow, and experience has already demonstrated that his co-operation might better be on a parochial rather than a rectory level. The same spiritual maturity is not required of the priest's housekeeper, cook, or errand boy. c) That of the married couple or family, which would be a joint-vocation of the parents, different in several respects from the other two types. First of all in the matter of obedience. They are already bound by sacred vows and therefore must have the required independence to fulfill them. As soon and as far as possible they should be living and making a living like other families in the district, and therefore not under any formal obedience to the priest. Theirs will be a broader obedience of spirit, as grown-up children to their father. Their contribution will be to give substance and meaning to the liturgy: within the church by casting their weight in favor of active, intelligent participation for all, and then outside, by being above all, and in every best meaning of the word, a Christian family. No apostolic work they can do for the community can be half so powerful as their own example of full Catholic home life, ever conscious that they are working, playing, eating, loving in the presence of "a great sacrament." Then, as a family, and individually, according to their capacity and interests, they will be in a privileged position to give life and meaning to all the sacraments on a community level, as an extension of the sacramental life of the church itself. Normally they will be called upon last to do routine parish work. Any leisure they have would be more profitably used in praying, in making contacts and developing friendships, in planning more

effective ways of enthroning Christ in every phase of community life. They will always submit their ideas and their hopes to the priest for his approval and blessing and co-operation.

3) In all types of vocation, spiritual maturity, holiness, is essential. But in one sense it is, as Father Raoul Plus points out, more necessary in the layman. While in an absolute sense the whole Church, including Catholic Action and all lay activity, depend upon the sanctity of the clergy and bishops, still any priest validly administers the sacraments whether he himself be in the state of grace or not. He can confer grace even if he does not have any, in virtue of his Holy Orders. Further, lukewarmness or lack of zeal in a religious is often covered somewhat by the sanctity of other members of his congregation or by his habit. But the layman can give only what he personally possesses. His apostolate is nothing but the overflow of his own spiritual life. Unlike Holy Orders, the character of Confirmation confers no power of administering any sacrament. The lay apostolate depends upon the lay apostle's active desire to become a saint, upon his constant use of the means of perfection: daily Mass, meditation, prayer (ours have been saying Lauds and Compline daily for some months), spiritual reading, direction as needed.

Priests alone will not save the modern world. They must look for and make use of the laity to help them in their task. At the same time, the priesthood of the laity makes no sense apart from the ordained priesthood. May Our Lady, the Mother of the Great High Priest, who offered with Him that one sacrifice of Himself for our sins, be with us at every Holy Sacrifice and at every step we take in apostolic work of any kind.

HOPE

The torment of your soul is unbearable.
Heavy-laden with sin
It drags you down deeper and deeper
Into the slime of self-will.
Blacker and blacker
Grows the gloom around you.
Sicker and sicker you become
Until one final, fruitful cry you make,
And the merciful God
Sends His grace to you:
That you may flee
The awful Hell
You fought so hard to keep.



Belloc

and

Other Things

Ed Willock: It has been an experience to have outlived Hilaire Belloc. When Chesterton died I was too young to see a point now crystal clear. All that I can recall of significance about Chesterton's death and the way the world reacted to it was that our diocesan newspaper devoted its front page to a eulogy of G.K.C. while it devoted its entire rear page to an advertisement for the city's largest department store. I reacted then as young people are most likely to react; I saw the contrast clearly. I saw the glorious epitaph of my hero share the pages with an adulation for an institution he had disliked most intensely. The Big Store symbolized for Chesterton the triumph of avarice and efficient incompetence over the waning values of craft, property and service. Youth sees the contrast, the insulting and ignominious juxtaposition. Youth sees the irony of a situation (a handy outlook when it comes to choosing sides) but youth overlooks the startling propriety of Truth floating in a sea of lies, of Christ being found in the midst of sinners.

If Belloc's name had entered our conversation a week before his death, we would all have wept over his failures. We would have spoken proudly or regretfully of his brave futility (depending upon which side of the question we may have stood). How aptly he described the Servile State but how little he did to prevent its coming! How courageously he fought for a restoration of

property but how little property he actually restored! Such would have been the tenor of the conversation. Some of us might at that time have denied him, seeing that his death was imminent. But how convincingly does death's finality remind us of the immortality of man! Now, a few weeks after his death, we are assured (almost as if for the first time) that he is alive.

In life Belloc wore the badge of brave futility well and lustily. Should he succeed where Christ had failed? Should he wear garlands to his death where Christ wore thorns? How poor a reason for avoiding battle—because one cannot win! What braver company of heroes can a man desire to join than the company of those who have been defeated?

Belloc went down to ignominy—and to triumph. He fought for the issues of his times, as a man should fight. Those issues are for yesterday, but the courage with which they were fought is for the ages. In it all, Belloc displayed a bewildering and confounding countenance. What is more disconcerting in any age than that a man should boast and laugh as he tastes defeat. As Christ died He left behind Him a whispered forgiveness; as Belloc passes away we can still hear the rumble of his laughter. This laughter was his benediction. Belloc died a failure. All that he has left to history is the triumph of those values for which he fought. When the world decides to collect its heritage, it will thank Belloc for having preserved it.

dig that crazy man!

It is of the essence that those of us who have been left behind learn the story of which Belloc's life is the testament. Now that he is no longer in the fight it should be easier for us to distinguish between the essentials and the accidentals in his contribution. There is one fact which he proved but which (as far as I know) he never discussed. He proved that the emphasis placed upon apostolicity in our times is an emphasis which in no way

While himself always favoring the Chester half of the famous Chesterbelloc, Ed Willock wanted to pay this tribute to Hilaire Belloc whom he very much admired. We were glad that he completed the article as well as the accompanying drawing; for a few weeks ago Ed himself became ill again. Two years ago Ed had a cerebral hemorrhage from which he had been slowly recovering. We ask our readers' prayers that, God willing, he will pull through this latest attack.

indicates a change in the apostolic character of the faith, but an emphasis prescribed by the peculiar kind of world in which the Church today finds herself. Let me show you what I mean. His enemies called Belloc a medievalist. Cartoonists clothed him in ridiculous armor and seated him upon a horse. But what in fact *was* Belloc? Of what vocation did he boast? For what role will he be remembered? Of all the myriad gifts he possessed, of all the fields in which he might have exercised his genius, poetry, military strategy, history, dramatics, pedagogy—which of these did he choose? He chose the only one which could not have been exercised in medieval Europe. He chose a field of endeavor which hardly existed prior to his own day and of which he is one of the most splendid examples.

His sentiments are expressed thus in *The Rebel*:

Only, before I eat and drink,
When I have killed them all, I think
That I will batter their carven names,
And slit the pictures in their frames,
And burn for scent their cedar door,
And melt the gold their women wore,
And hack their horses at the knees,
And hew to death their timber trees,
And plough their gardens deep and through—
And all these things I mean to do
For fear perhaps my little son
Should break his hands, as I have done.

These were his sentiments, but how did he exercise them? One can almost hear the magnanimous cry of the man who lives for battle: "Choose your own weapons!" Into what kind of world did he fling this challenge? In a world where men wore daggers in their belt and shields upon their arms, in that medieval world from whence Belloc stole his literary figures, in such a world Belloc would have used the familiar weapons. But (and he knew it) that was not the world in which he lived. In a day when men carried fountain pens in their vests and brandished newspapers, Belloc entered the list equipped with the weapons of his enemies' choosing—garbed as a journalist and waving an angry pen. Question: "Is it medievalist to be a journalist?" Answer: "Name one medieval journalist!"

the perennial contemporary

The story then is that of a man who lived and fought as a journalist. The gimmick around which he wove his story was the

resentation of pictorial evidence that certain values which animated the Middle Ages *are* indeed perennial values, for that matter contemporary values. The device of his enemies was to brand him medievalist (a man living in the past) implying as they went that matters of property (particularly ownership of land) were issues of a dead past. It was they and not he who held that concentration of wealth in the hands of a few and a condition of propertylessness were problems limited to the Middle Ages. While they labeled him "medieval" he remained wholly contemporary with such distributive trends as Roosevelt's "Share The Wealth," the co-operative movements of Rochdale, Scandinavia, and Nova Scotia. And his theory of Unity founded upon Christianity for Europe, at this very moment, weeks after his death, animates the policies of Adenauer, Bidault, Schuman and other Christian Democrats of Europe. He realized (as any fool must realize) that distribution of wealth must be a post-capitalistic phenomenon. Whether the distribution will be accomplished by force of government (bringing inevitably a Welfare State) or else it will be accomplished at grass-roots levels by the little people (as in, for example, the co-op movement).

Some of his biographers will inadvertently (as they have with Chesterton) play into the hands of his enemies by placing Belloc among the literary great, overlooking as mere idiosyncrasy the journalistic issues of economy and policy for which he gave his life. Belloc's remembered greatness will have less reference to his literary artistry than to the fact that he was (as Dorothy Day put it) "an apostle to the world, a defender of justice in the here and now."

That Belloc was animated by the faith is beyond a doubt. That his concerns were essentially lay, non-ecclesiastical, of the temporal order is also obvious. Though his apostolicity was Catholic, eucharistically fed, his perspective was that of a family rather, a man of the world. Though he was well equipped to converse with scholars and men of letters, he preferred rather to talk to the "little people" in whose defense he labored. They represented, for him, the multitude for whom Christ had such compassion. He loved them and loved to be among them in an age when communists saw them as blank-faced "masses" and anti-communists herded them into the pragmatic categories of workers, consumers and voters." It is this choice of company and this adoption of perspective which is Belloc's great contribution.

That we should love our fellowmen has been dictated by Christ, that we should love in the fashion that Belloc loved was dictated (as he saw it) by the times in which he lived. He saw his dual responsibility: to know Christ and to be heard by the multitude. He also saw that to know Christ one must hear the Catholic Church; to be heard by the multitude one must know them by name. "Who else," a poet in *Punch* asked at the time of his death,

... understood all mortals worth remark
From Mr. Clutterbuck to Joan of Arc?

Our salute then is to a deceased lay apostle, a journalist, a Mr. Hilaire Belloc recently of King's Land, England and now of eternity. May he rest in peace. Pray for his soul.



Confirmation Makes Adults

WE HAVE always heard that Confirmation is the sacrament of the lay apostolate, but have always wanted a fuller explanation of why this is so. Father Gillis (who recently received the degree of Master and Doctor of Sacred Theology, the highest which the Dominican Order confers) writes about Confirmation for us.

James R. Gillis, O.P.: It would be too much to say that in order to get a proper appreciation of the sacrament of Confirmation one must go behind the iron curtain. Yet in the minds of Catholics who feel the heel of persecution, there is an understanding of this sacrament which has been born of personal experience. The Lithuanian farmer, who carefully bars the doors and draws the blinds each night before he begins the instruction of his children in Christian doctrine, knows the penalty for his action. The youth in Prague, spending long hours in printing and distributing the proscribed paper of the Catholic underground, knows that risk and danger are his constant companions. The man of Budapest, whose job it is to carry messages for his bishop, realizes that he is caught up in a very perilous operation.

The blow on the cheek, delivered by the bishop confirming them, has begun to have a meaning which they never really understood before. Their courage and business-like calm is not a human virtue but the fruit of their Confirmation, of the Holy Ghost strengthening them for Christian warfare. Persecution has brought them into intimate and conscious contact with the Cross of Christ, with the spirit of the Apostles, with the hosts of Christian martyrs, with the spirit of Pentecost.

Suffering for Christ

It would be too much to say that American Catholics have no appreciation of this sacrament and at the same time it is true that the popular estimation falls far short of its importance and necessity. Without the stimulus of persecution to jar them into realistic appreciation of the Christian life, this sacrament appears to them as a bit of divine prodigality, a slight case of spiritual overloading. Having practiced their religion behind closed doors, they have never had to call upon the grace of Confirmation to carry them through opposition, ridicule, derision and suffering which Christ promised His followers.

That persecution should be the lot of the followers of Christ is no cause for surprise. Christ rather bluntly promised, "Remember my word that I said to you. The servant is not greater than his master; if they have persecuted Me, they will also persecute you." On the other hand, St. Augustine informs the Christian: "If you have suffered no persecution for Christ, see lest you have not yet begun to live piously in Christ. When you begin, the torture will come to you." To suffer for Christ is the lot of the Christian, because the price of his redemption was the life of the Savior, freely offered on Calvary. The way of the Christian is the way of the Cross.

The passion and death of Christ on the Cross was not an incidental climax to His life, but the divinely arranged culmination of all His life, teaching and His redemptive mission. He redeemed all men in the sense that He established a universal cause of man's redemption. It remains for men to be freely united with Christ's passion and its spiritual fruits through faith and the sacraments of faith. For the God Who made us without ourselves will not save us without ourselves. The spiritual realities comprised in the death of God upon the Cross were signified in various ways.

St. Thomas sees the sacraments flowing from the open side of Christ. "It is manifest that the sacraments of the Church derive their power specially from Christ's passion, the virtue of which is in a manner united to us by our receiving the sacraments. It was in sign of this that from the side of Christ hanging on the Cross there flowed water and blood, the former of which belongs to Baptism, the latter to the Eucharist, which are the principal sacraments."

the coming of the Spirit

Now the Church which Christ founded by His blood, He strengthened on the day of Pentecost by a special power, given from heaven. Indeed He wished to make known and proclaim His Spouse through the visible coming of the Holy Spirit with the sound of a mighty wind and tongues of fire. Not only to the apostles but to all the members of the primitive congregation there came on that day a fullness of the Holy Ghost, strengthening, enlightening, maturing, and alerting them to continue His mission upon earth, to be witnesses of Him in Samaria and in the whole world.

The most striking gift of the Holy Ghost was the supernatural courage which changed the Apostles from weak, fearful men whose only thought seemed to be the avoidance of following

their Master into death, into fearless witnesses whose sole aim was to publish the truth and to accept the consequences. What was given to the Church on Pentecost is renewed each time the sacrament of Confirmation is conferred in the Catholic Church. It is the renewal of Pentecost, it is Christ sending the Paraclete to prepare new witnesses to the truth—witnesses whose testimony must be given no matter what the consequences.

There is a significant parallel in the life of the Church and the life of the individual member of the Church. The Church was born out of the side of Christ on Calvary. The individual is born into the new life of grace, incorporated into the Mystical Body of Christ, through the sacrament of Baptism. The supernatural effects which are worked in him are signified by the sacrament itself. He is sacramentally united to the death of Christ, as if he himself suffered and died. Eternal life is begun in him. He is a child of God, an heir of heaven, empowered to receive validly all the other sacraments. He is a subject of the Church's teaching and ruling power. But the Church required the last finishing touches of the comforting power of the Holy Ghost before she was ready for her mission of continuing the witness of Christ in the world. So, too, in the Mystical Body, the baptized person is a child, a baby, requiring further supernatural finishing before he is ready to assume the obligations of Christian witness. And this supernatural finishing is provided by Christ in the sacrament of Confirmation. The role of Christian witness is for *men* not babies. Confirmation brings us to perfect spiritual age and confers upon us the power to perform the actions proper to spiritual adulthood.

the adult Christian

What are these actions of the adult member of the Mystical Body? As St. Thomas puts it: "In Baptism he receives power to do those things which pertain to his own salvation, forasmuch as he lives to himself; whereas in Confirmation he receives power to do those things which pertain to the spiritual combat with the enemies of the faith." Not only is he empowered but more he is *obliged* to accept this role of witness, even when the consequences may seem prohibitive, not for his own spiritual welfare but for the *general good of the Mystical Body of Christ*.

In order that he may discharge his duty the sacrament confers an increase of sanctifying grace and a special sacramental grace, a grace which eradicates the spiritual weakness of the child as it pours out its robust strengthening grace. It assures the confirmed spiritual strength commensurate with his official role in the Church, a role that both fear and shame may block. The public

profession of Christ and His doctrine calls for courage precisely because such a profession so often implies consequences of loss suffering and even death.

It takes courage to lead a truly Catholic life. Shame may turn an otherwise brave witness from his path of duty, because what he believes and what he professes is the subject of ridicule and derision to others. One who could and would suffer for Christ often finds it even harder to be a fool for Christ. And to the Head of the Body, Who suffered both derision and death, the member must be likened—prepared to suffer both if necessary in the discharge of duty. And because the Holy Ghost is never deficient in equipping His instruments, graces are assured to bear with every demand of the Christian life. For his very service of Christ and His Church should be his way of Christian perfection, his way to God.

universal and militant

In order to understand the need of Christian witnesses, it is essential that we see the Church as a universal and militant organization, through which Christ continues His redemptive mission in time. Because it is militant it is bent on carrying out Christ's mandate to bear witness to the divine truth, to preach and teach and govern. In this role she is guided by the Holy Ghost. But all His action is aimed at bringing men to enter freely into her sanctifying action whereby divine life is communicated to them.

There is no time when the Church can relax from her mission for it is universal. Even if all men were brought into her arms she still would be intent on bringing about in them a deeper resemblance to the Head, Who is Christ. She is in a very true sense constantly writhing under Christ's commission. She is always under *divine pressure* to bring to the world the mystery of divine truth and divine love. This holy pressure is shared by her adult members, soldiers by the very character of that Mystical Body. If the witness of the Church is to be heard and heard everywhere it is essential that the life of each should reflect the divine in the human, by way of making Christ show through an integral Christian life.

the rite of Confirmation

The whole rite of Confirmation manifests its interior effect. That it is ordinarily conferred by a bishop signifies a deputatio to special duties, which pertains by right to the Prince of the Church. The oil signifies the grace of the Holy Ghost; Christ Who was gifted with the fullness of the Holy Ghost, was said

anointed with the oil of gladness. The balm, because of its fragrance, signifies that the Christian witness must be the good odor of Christ. His knowledge of God born of faith not only illumines the intellect but also inflames the will, for it tells him that God loves him. His witness to Christ is not only to be made by verbal protestation but also by a life that can only be inspired by divine love.

The words of the form, spoken by the bishops, determine the effects even more clearly. "I sign thee with the sign of the cross" is the insignia of the King, the banner under which this soldier must wage his spiritual warfare. The cross is not to be merely tolerated, borne grimly, or accepted with a kind of dead resignation. The cross must be *loved* because Christ chose it for us as the way of love and life. There can be no witness or apostolate without the cross. "I confirm thee with the chrism of salvation" is a sacred sealing, stamping and completion of the spiritual structure begun in Baptism. The finishing touch on the consecration of the Christian witness.

"In the name of the Father, and of the Son and of the Holy Ghost" is the power of God at work, operating through the sacred humanity of Christ, through this sacrament of Confirmation, He not only gives us His life to share but the means whereby He may use us as instruments of His eternal plan of salvation.

Not for themselves alone

The Mystical Body of Christ is made up of priests and the laity, baptized and confirmed. The normal condition in the Body of Christ is that of the confirmed. It is not a small, select group, for all are called and consecrated to the goal of the Church—the restoration of all things in Christ. The baptized, like children, are not to be criticized if they live principally for themselves, receiving the benefits of the redemptive mission of Christ, sharing in divine worship, receiving the sacraments, taught, guided and guarded by the wisdom of the Church. But it is Christ's will that in due time they should assume the responsibilities of the mature, adult member. Christ needs such members in order that the Christian apostolate may touch every human being in existence. This aim is considerably weakened when the confirmed, unaware and indifferent to their privilege and responsibility, continue to act like children, living for themselves alone.

Aware of this deficiency, Pope Pius XII in a personal instruction of 1945 commanded pastors to re-educate the faithful to a more lively conscience, a fuller understanding, a more just evalua-

tion of grace and the sacraments. Certainly, the usual preparation for the reception of Confirmation offers a splendid opportunity for such education.

preparing for Confirmation

First of all, they should be made aware of the fact "that the laity occupy the front ranks in the life of the Church; through them the Church is the vital principle of human society. Therefore the laity must have an ever more vivid consciousness not only of belonging to the Church but of their being the Church—that they are the community of the faithful here on earth under the leadership of their common head, the Pope and the bishops in communion with him."

Lay people should be made to understand the nature of the struggle and warfare for which Confirmation prepares them. What better way could this be done, than to have men and women, boys and girls who are members of specialized Catholic Action movements address them, teach them, show them how the Church is meeting the present day challenge through the laity, in specific ways. They must be made aware of the fact of the apostolate and of the consecration to the apostolate which will come to them through Confirmation.

If they are to engage in the life of the Mystical Body, they should be enlightened on the true nature of the Christian life. A purely negative Christianity, with emphasis on the commandments, will never suffice. They must be shown that the Christian life is a positive, glorious opportunity for happiness. Let their instruction not stop with an acquired ability to say the more common prayers, but let them be introduced to the life of prayer—yes, even mental prayer. If the interior life is the soul of the apostolate, then those who are to be consecrated to the apostolate ought to at least be apprised of the essential means. Let them be introduced, too, to the necessity of Christian asceticism in their daily lives, if there is to be in their soul proper freedom for the Holy Ghost. Let them get but a glimpse of this Christian pattern, and the day of Confirmation will be appreciated with a new depth of understanding and appreciation. It will begin to have real meaning.

And then it will not be an appreciation forced by the heavy heel of persecution. They will understand that the world must be rebuilt by Christ through them. And that the divine fire of Pentecost which was cast into their souls at Confirmation must in turn be cast by them upon the earth, so that its face may be renewed.



FOR TOM, DICK AND HARRIET

**The apostolic call
Is meant for one and all.
Why take the view
It's for the chosen few?**

Education through the Apostolate

RECENTLY we heard a lecture by Douglas Hyde, the former British Communist and present leader in the lay apostolate. He made the point that the communists believe they can make any man a leader if he WANTS to be one; the successful leader has confidence in his cause which makes him capable of surpassing himself. Monsignor Cardijn realized the same truths when he developed the Jocist (Young Christian Worker) technique for forming apostolic leaders.

The following article which discusses that technique is by a priest who wishes to remain anonymous.

The human race, in its journey to reach "the fullness of Christ" has needed in every age two things chiefly—soft hearts and hard heads, in other words *charity* and *clear thinking*. In times of decadence, such as the one through which we are passing, the adjectives are transposed, so that we find hard hearts and soft heads, cruelty supplanting love and feeling taking the place of clear thinking. I am concerned here with the disappearance of hard hearts and clear thinking and with the work which the lay apostolate can do almost automatically, to remedy this sad condition.

There can be no question, I think, that the present condition of education in the countries of Western civilization is bad. Conditions differ from country to country but the general pattern is the same in them all. The only subjects on which there is clear hard thinking are the physical sciences. During the past century and a half Positivism and its offspring, Scientism, have gradually succeeded in monopolizing the field of education. Only those things which can be measured or weighed, or expressed in a mathematical formula, are considered important. Hence the advance in all branches of technology and the decline of philosophy. The decline is not confined to the secular world but extends also to Catholics. Too many of us "think" with our feelings or our instincts, rather than with our minds.

If there is to be a Christian revival there must be a revival of clear thinking, for this and Christian charity go hand in hand. Man is a rational animal; his desires must be based in large measure on his reason and controlled by it.

The lay apostolate

The purpose of the lay apostolate is to produce a Christianite, leaders formed and trained to exert an influence on their environment in school, factory or community. The technique of training, though it doesn't aim directly at producing intellectuals, encourages and demands clear thinking from the very beginning. (I refer chiefly to the technique of the Young Christian Students and Young Christian Workers, which has become the pattern for various other movements.) The young apostles are taught to *serve* carefully and accurately, to *judge* honestly according to available evidence and to *act* according to the judgment reached. It was in this manner that all the philosophers, from Plato and Aristotle down, proceeded in their search for wisdom—accurate observation of facts, hard thinking on the meaning of these facts and rules of conduct derived from this thinking. (For every philosopher worthy of the name the final purpose of his thinking was to discover the "good life" and the rules by which it should be lived.)

Where the lay apostolate really takes hold the usual result is an *expanded mind* as well as an *expanded heart*. The young people soon realize that they must become acquainted with all kinds of problems to which they had previously given little thought. They must learn to express themselves accurately, not just in the vague fashion characteristic of youth. This compels them to read extensively and to form a synthesis of their experience with what they find in books. They develop a *critical mind*, which is so sorely needed for clear, hard thinking. They also develop an *open mind*, which is ready to accept truth no matter how distasteful, and to discard preconceived ideas no matter how flattering and comforting. (Of course this process is gradual; there is nothing *sensational* in the results of the apostolate.)

Proof from experience

Among priests of the older generation there is a general scepticism on this subject which is hard to break down. Their attitude is something like this: "Kids and young people in general are not interested in serious reading. The sport sheet, the funnies, comic books, later on magazines such as *Life* and *Look*—that's the only kind of reading they want and you can't compel them to want any other kind. Let's try to get them to frequent the sacraments and avoid serious sin, and not waste our time on an impossible task."

This is a counsel of despair which, if followed, will make inevitable the triumph of world communism. It will produce, at best, fifty-per-cent Christians who can never cope with one-

hundred-per-cent communists. (The fact that young communists through hard study, become mentally equipped to act as leaders in the movement, should be sufficient to convince the sceptics of their error. Are we to believe that it's impossible to find young Catholics with equal intelligence and an equal spirit of sacrifice?)

The best answer to the sceptics is the results that have been obtained where the lay apostolate has been in operation for some time. The quality of the papers and magazines which circulate among the Jocists of Belgium and France is of the highest. The language is simple (so was the language of Plato, so is the language of the gospels), but the thoughts are profound and the thinking clear and logical. The sceptic may ask, "Do the young people *read* this literature, and if they do, do they assimilate what they read?" The answer can be found in the fact that these papers and magazines have a wide circulation and that the Jocists and their friends, who are mostly poor (miserably poor by our standards), have to pay for them. One doesn't continue to spend money needed for the necessities of life, on something one doesn't appreciate and regard as valuable.

Many of the Jocists in Belgium and France have risen to positions in public life which are usually considered to lie within the exclusive domain of those with a university education. (Georges Bidault in France is a well known example.) Their formal education never went beyond high school level; they were educated through the apostolate. Of course these are exceptional cases, but the rank and file of the Jocists who take their apostolate seriously do become capable of thinking clearly and thinking problems through. Most of them also learn to express themselves forcefully and cogently, if not always with elegance. (Ask Msgr. Cardijn!)

Recently I had the privilege of meeting a young Englishman high in the ranks of the Y.C.W. He quit school at fourteen and went to work in a factory. Since then he has received no formal education but is actually far better educated than ninety-nine per cent of our university graduates. He spoke for two hours to three of us priests and the conversation covered a wide range of subjects. He was easily the best informed person in the group on the subjects discussed and expressed his ideas with a facility and clarity which any priest could envy. An exceptional case? Of course, but there are many such in Europe. Moreover, there are many *degrees* of education, all of which can be considered *genuine* education.

(In this country, too, although the specialized movements are still young and may not have produced the spectacular results to which we can point in Europe, there are members of the Y.C.

and Y.C.W. who exhibit the same qualities of mental alertness, responsiveness to the needs of their environment, and ability to carry their plans through into effective action. The Young Christian Worker, for instance, who joined a union the communists were infiltrating, got herself elected to an office in the union and succeeded in leading a move to rid it of the communists, shows the results of her formation; as do the boys in a neighborhood Y.C.W. section who succeeded in changing a street-corner gang. More striking still perhaps are the Y.C.W. sections in Negro and Mexican parishes where the young people, economically, socially and educationally underprivileged, show amazing ability to think through their problems.)

The case of the fishermen of Nova Scotia whom the late Father Tompkins educated through the apostolate should be unanswerable for the sceptic. Father Tompkins found these people in a state of economic misery and mental lethargy. As for formal education, few of them had gone beyond elementary school yet this energetic and devoted priest was able to get them to think for themselves, to examine and solve their problems by co-operative action. His aim was "to take the university to the people" and he succeeded. Of course there are not many Father Tompkinses, but what he did in an outstanding fashion could be done effectively, if it is brilliantly, by countless other priests.

Energy multiplied

The many problems of the lay apostolate can really be reduced to one—the problem of providing thousands of young, energetic priests who will follow in the footsteps of Msgr. Cardijn and Father Tompkins. The raw material is available in our young people, in every country in the world, but it needs to be molded and only young, apostolic priests can do the molding.

An objection readily comes to mind here. The work of training lay apostles requires a large expenditure of time and energy on the part of priests. But most dioceses already have a shortage of priests who can scarcely find time to do the essential work of their ministry. Now, if we are to believe Pius XI and Pius XII, there is no more essential work for a priest than the training of lay apostles. Hence if some of the work in which we are now engaged is to be skipped in order to find time for the formation of Catholic Actionists, the result will be gain, not loss. There is a strange phenomenon, though perhaps not so strange, connected with the apostolate—it multiplies the energy and driving-force of those engaged in it. This is true of both priests and laity. The Greeks ascribed it as enthusiasm, "the god within" who supplied what

looked like superhuman powers. In the case of Catholic apostles it is truly "the God within" who makes it possible for one to do the work of five or ten. One reason of course is that the well formed apostle doesn't waste his time on unnecessary activities; he puts first things first. But, in addition, the spirit which animates him produces a manifold increase of his normal energy. *Emitte Spiritum tuum et creabuntur.*

In addition to this increase of energy the lay apostolate results in a multiplication of "hands." Try to imagine what it would mean if every parish had a group, even a small group, of young people equipped with a solid spiritual formation, trained to examine and solve every problem in the light of the gospel teaching, capable of thinking clearly from facts carefully ascertained. (And this the apostolate aims to supply.) The priests' "productive capacity" would be increased many times over by these young people who at the same time could discover and solve problems beyond the capacity of *any* priest to reach or handle. (The apostolate could like-to-like not merely increase the priests' apostolic power but adds new domains to it.)

the long view

We have here been considering the lay apostolate in relation to urgent, pressing problems. There are other problems, equally if not more important, which have to be considered even though their definite solution cannot come for many years. Outstanding among these is the problem of what economic and cultural form our civilization will take when the world-wide revolution settles down. (The present form will certainly disappear; the only question is, what will take its place?) Now if this problem is to be solved in a Christian way it will be solved by Christian lay men and women. It will not, it cannot, be solved by priests or bishops. In view of this we can see how important, how essential, is the education which the lay apostolate, when carried out rightly and thoroughly, provides.

In our day men are becoming, more and more, indistinguishable units of a mass humanity. Their thinking is mass thinking and they can easily be manipulated to form an unthinking mob. Hitler, Mussolini and Stalin discovered this truth and used it with terrifying success. Mass production is invading every field, including the field of education and the result is standardized mediocrity and regimentation of thought (or rather regimentation of prejudice).

Christian education is, or should be, the very opposite of this. It aims at the full development of the *individual* person, it considers every human being as different from every other, it aims at the fullest possible freedom of thinking and acting within the framework of the divine law. It will produce a product different in almost every respect from the standardized mass-man of our present civilization. This, I claim, is what the technique of the lay apostolate, the apostolate of like-to-like, will gradually provide, an apostolate of Christian leaders who, whatever their formal education, will be capable of hard, clear thinking, will be sufficiently informed in religion, history, philosophy and sociology to tackle any problem including the terrifying problem of bringing order out of the present world chaos and of giving a Christian spirit and form to the new civilization of the future.

I repeat, if this task is to be done it will be done by lay men and women, not by bishops or priests. It is our task to help educate our young people; it will be for them to solve the political, economic, social and cultural problems which are primarily the layman's domain.



"WORKER TO WORKER"

**Do you have a "stupid" job?
Could be where you're needed.
Among God's working mob
There's fertile ground unseeded.**

BOOK REVIEWS

For Priest and Layman

THE CHURCH TODAY
The Collected Writings of
Emmanuel Cardinal Suhard
Fides, \$4.75

This book is a compilation of some of the works of Emmanuel Cardinal Suhard, who was Archbishop of Paris from 1940 to 1949. These were crucial years for France and for the world. The Arch-

bishop of Paris had many pertinent things to say about these times.

As he himself said, "What priest, what Christian, can remain deaf to the cry coming from the depths of the masses who, in the world of just God, cry for justice and brotherhood? . . . The Church would be denying her own self, she would cease to be a mother, if she remained deaf to the cry of anguish which reaches her from every class of humanity." So in reply to that cry for justice and brotherhood, this great prince of the Church spent himself. He was ever anxious to know what was the situation of the souls in his diocese. What was it they faced? What was their life like? Where was there injustice? What did they love? What did they think?

The discovery of their problems, ignorance, heartaches and near despair touched his heart and mind. He thought about and pondered over the Christian family, the providence of God, the parish, the role of the priest and layman. And he let his thoughts pour out upon the souls of his diocese to heal their suffering. For he was out to win all Paris back to Christ. His aim was to be Christ in their midst. If they worried about the burden of children his words fell upon their ears: "Generous and mortified souls alone can accept the risks and burdens of child-bearing. They alone are capable of raising a large family in honor and making men out of them." If they doubted whether God cared, he reassured them: "He takes care of the little and the great. He takes care of all things, for He created all things according to His wisdom."

How beautifully Cardinal Suhard reflected the mind of Christ! And he looked out on the world he saw all its struggles and saw that there was need for a total redemption. Christ alone can redeem it. Touching on the lay apostolate in his pastoral "Priests Among Men" he mentions the work of that redemption, the apostolate, "to restore all things in Christ." How to do this?

Does the job lie completely on the shoulders of the clergy and hierarchy or is this the business of lay people? Here the magnificence of the Mystical Body unfolds as the Cardinal shows us the complementary roles of hierarchy, clergy, lay people, all in the Church.

The priest is the father. Eloquently the Cardinal cites the fact that the priest is "to devote all his efforts to the sanctification of Christians. Then as a true father of souls, he points out the fact that *the Word of God is always the same but not those who receive it*. "The charity by which all must live is translated into precise duties of fathers and mothers of families, of workers, of employers, of technicians, of business executives. Sanctifying them means helping them to discover their own vocation and fulfill the responsibilities which providence has given them."

The call for the formation of a Christian leaven is again sounded as the Cardinal points out: "If they (the laity) are backed up by an understanding and realistic priest, who meets them on their level in order to raise them by degrees to the point of giving themselves completely, the faithful will bring about a profound transformation of their whole environment." At the same time, he warns, the priest's apostolate is not only one of forming leaders who alone would be witnesses of Christ in a paganized world. Nor is the priest because of the urgency of the problems to lack patience with the methods of Catholic Action and devote himself exclusively to "the direct apostolate." For the last "attitude is founded on a false conception of the mission of the laity. They have their own vocation: to live their ordinary lives in a Christian way, and to be witnesses to Christ. This conception of a lone apostolate (priest alone) leaves out, also, the indissoluble link which must always bind the community to the priesthood and bind him to them." Nor is it fitting for the priest to take over the laity's business. Each has his own distinct vocation. Lay people are present in offices, stores, housing commissions, United Nations. But even this presence is not the main reason for their apostolate; their irreplaceable role comes from the fact that lay life is *their* vocation. To be the father of a family is a vocation; directing and supporting this family are some of the duties peculiar to this vocation. Leading a business, building an economic system in which a man earns just living wage are all tasks that are part and parcel of lay life.

Now the layman's task in all the temporal phases of his life is to be both a Christian and a layman. Our Holy Father Pius XII referred to this as the layman's dual vocation. Cardinal Suhard reiterates this double calling and emphasizes the fact that matters concerning housing, hygiene, security, conditions of work, better distribution of goods, employment, art, culture, migration, are not secondary or optional activities for lay people. The Christian laity must give themselves entirely in the work of making their environment a favorable atmosphere which will predispose souls to receive and to live the Christian message."

How can this be done? Through lay people, lay leaders, inspired and trained by the priest to their irreplaceable mission in the world. They must be convinced that this is their task. They are not just substitutes because there aren't enough priests. Lay people have confided to them the full responsibility of human society. This is so different from the opinion that the work of the apostolate is in the hands and on the shoulders of the priest, alone.

The job of the lay apostle and the priest in relation to world problems of the twentieth century is just one of the many of paramount importance thought out by Cardinal Suhard in *The Church Today*. This book could easily be called a handbook for the apostolate in our times for both priest and layman. Thank God it was written and published.

RITA JOSEPH

For the Marian Year

THE MOTHER OF GOD
By M. M. Philippon, O.P.
Newman, \$3.00

The implications, ramifications and perspectives of the redemption of the world are inexhaustible. More and more, as the Church probes this mystery, the role of

Mary in the economy of salvation assumes its true significance. Father Philipon's treatise on the Mother of God succeeds in further clarifying Mary's divine maternity and her role as co-redemptrix.

Succinct, lucid and informal in style this work brings fresh insight to the accepted dogmas of mariology and deepens our realization of their tremendous truths.

The author emphasizes the fact of Mary's divine maternity being the source of all her other privileges and thus being the source of her efficacy as co-redemptrix. "Her unique position as the Mother of God gave her every action great and small an expiatory value that is incomparably superior to the value of all the penances and sufferings of the Church militant throughout all the centuries."

Touching briefly on the principal recorded events in Mary's life and seeing in them the ever-deepening response she made to all that was holy, Father Philipon shows that Mary's was a progressing spiritual growth. From the very beginning she accepted her role as mother of all men, realizing even with the shepherds who came to the manger that her Son had come to save them, and that she, too, following Christ must live only for man's redemption.

The author's study of the soul of Mary, especially his meditation on her glory in heaven, is overwhelming in its beauty.

The book is supplemented by a section of theological notes on mariology.

DOROTHY C. LABARBERA

Liturgical Perspective

SERMONS ON THE LITURGY
By Pius Parsch, O.S.B.
Bruce, \$5.50

For the harried pastor caught up in the hurly-burly of parish work, here is a book that will make climbing into the pulpit a little easier.

A series of talks covering the entire liturgical cycle on Sundays and Feast Days, these sermons are almost completely pruned of theological jargon. Hence, in their simplicity, they offer ready and helpful assistance to the burdened priest.

From a liturgical perspective the author shows how the readings in the Sunday Mass are all centered around the Christian life of grace. Indeed, one of the main purposes of these scriptural readings, Father Parsch insists, is to help mold us into a life of grace. That it is really only in a life of grace we can find the true meaning of culture because genuine culture is nothing more than the trappings of grace.

Based on scripture as they are and working through the invariable of human nature, the sermons are topical and pertinent. Here we meet the earthly battle of grace and free will, the neglect of the Holy Spirit and the need of penance with joy.

His examples are for the greater part sober and straight down the middle. Thus he introduces Augustine and the boy along the seashore to bolster his sermon on the Trinity. Minor irritations are present in the form of ungainly, strained phrases and Victorianisms; sometimes, too, the sermons dip down into the deadly drone of a weather forecast. Yet, because of its simplicity and obvious effort to get across Christ instead of Parsch, the book will appeal to others beyond priests and religious.

FINAN LANCASTER, O.F.M.

Apostolic Grab-Bag

PRINCIPLES AND PARADOXES OF THE MILITANT LIFE

by Stephane Joseph Piat, O.F.M.

Translated by James Meyer, O.F.M.

Franciscan Herald Press, \$2.75

"These brief, compact chapters seek only to be food for daily reflection to militants and if need be to stimulate their zeal. There has been no attempt to say everything

it can be said any more than to avoid repetition or to put any rigorous order in the development."

Thus Father Piat describes his book, and a good description it is. It's rather like a grab-bag, with many good things in it, and with some that have been said many times before. Again, the author says, "these pages give every chance of seeming timorous to the daring and daring to the timorous." That's a pretty good indication that they're in the true spirit of Catholic Action. Breathes there a movement that doesn't have critics on both sides: some saying it isn't radical enough, others saying it's far too adventurous.

The many good things to be found in the book include the most practical advice I have yet seen on the subject of good organization. The apostle, no less than any good businessman, must be punctual, orderly, in his meetings. These are not matters where the Holy Ghost should supply deficiencies. Health is important—"even in the Lord's service haste is not admissible." One should have eight hours of sleep, not go to bed too late, eat meals regularly and unhurriedly, make and enjoy time for recreation. How many "apostles" fail in this!

Other valuable points made include the danger of "my cause," which no one else is allowed to enter into, change, or modify in any way; the ill-o'-the-wisp of popularity which can lead one into forgetfulness of the less glamorous goals of the apostolate; the need to remember "the common welfare of the kingdom of God" rather than of this or that group.

Much is made by the publishers of the translator's effort to retain the slanginess and color of the original French. It is hard to judge of his success without access to the French, but surely an error was made on page 89, where a sentence reads: "What good is it to know *Das Kapital* and *Le Contrat Social* inside out if you give up the Book by excellence?" The French dictionary *par excellence* (literally, by excellence) is an idiom meaning "pre-eminent" or "above all" and this makes far better sense!

PATRICIA MACGILL

Prelude to The Industrial Council Plan

INDUSTRIALISM AND THE POPE

by Mary Lois Eberdt, C.H.M., Ph.D.

and Gerald Schnepf, S.M., Ph.D.

Kenedy, \$3.50

Although, considering the prevailing climate of thought, it may appear to be treason to state that the world suffers from things other than com-

munist, things more indigenous and familiar to the American scene, this book is one more request to cast a more critical eye upon industrialism as it exists in the "free" nations. This reviewer would like to point out (a fact not often noted) that industrialism has been a factor common to the diverse forms of human pestilence as Italian fascism, German nazism, Japanese imperialism, American laissez-faire, and Russian communism. While avoiding the extreme of concluding that common factor implies

basic cause, two things can be stated with some certainty: first, that without industrialism the afore-mentioned tyrannies could not have existed; and, second, no matter where one may look on this troubled planet, one cannot find industrialism married to a satisfactory social system. Opinions differ as to whether certain dehumanizing characteristics must be inevitable companions to industrialism or not. That we can enjoy its blessings without its blight has yet to be proved.

In our own country we are involved in a peculiar debate wherein one side (at present in the majority) damns as "creeping socialism" certain government controls and interventions which the other side look upon as necessary restraints upon an industrial power that tends so readily toward tyranny. The history of the last two centuries proves nothing if not that industrial power lends itself nicely to abuse. The key words on the lips of those who prefer social justice and human dignity to mere industrial achievement are *restraint, control, limitations*. The nature of these controls and from whence they should come are matters deserving of considerable study.

One such study that has been diligently in progress for some time is that being conducted by a group of American Catholic sociologists. These men have been evolving a comprehensive "Plan" of co-operation between management, labor and the public, a scheme which while controlling inherent tendencies to monopoly and abuse, would not discourage proper initiative, and, above all, though national in scope would remain wholly non-political, thus avoiding an excess of government.

This plan, though still in the process of theoretical development, is called "The Industrial Council Plan" and it is the thing toward which this book is oriented. Well-known papal encyclicals as well as little known speeches and letters that have emerged from the Vatican in the last half-century or so, have been combed for appropriate principles and directives as they apply to industrialism in a free society and have been so compiled within these pages as to provide a source book of such material. In addition to pure text the authors have so edited their research as to indicate the kind of technical implementation appropriate to our own social economy.

ED WILLOCK

Work

HOLY WORK

By Dom Rembert Sorg
Pio Decimo, \$2.50

THE MAKING OF A MORON

By Niall Brennan
Sheed & Ward, \$2.50

In our economic system work is considered an evil to be endured; to provide whatever necessities and luxuries can be squeezed from a reluctant employer, the ideal being to get rich quickly and so retire as soon as possible.

The answer to this view given by Dom Sorg (for laity and monks, not for the mendicants or secular priests) is based on the following principles: 1) Self-support is the ordinary duty of every Christian, lay or monk. 2) We have an obligation in charity to help the needy to the extent of our ability. 3) The suffering attached to manual labor after the fall is the punishment of sin, and serves to atone for sin and to help control the passions. It is the ordinary means of asceticism. 4) Because man is made to the image and likeness of God, he still collaborates (

Adam before the fall) in the creative activity of God. 5) Work is imitation of the Apostles, who proved their genuineness by self-support alms-giving.

The application of these principles to monastic life constitutes a large portion of the book. It is, however, the application to lay life which is primary interest to the laity, and to this I will turn: Strictest poverty perfect charity require community living, the individual working for community and depending on the community for his sustenance. For work to approach this ideal, rural communities must be established with productive property owned co-operatively. Agriculture is an essential feature of the community, with scholars, artists, craftsmen and laborers adjuncts. Local factories will supply community needs.

It is difficult to comment on this book because the application is necessarily vague. My chief objection is that in spite of the author's ideals, it is utopian—that is, after discussing the principles, he then determines what type of society would embody these principles most fully. Presumably we should then strive for the realization of such an order.

That is to make Christianity a religion essentially static. The problem is ancient—what is the Christian to do, flee the world or try to perfect it? Put another way, did Christ come to save individual men only, or did He come to save the whole man (in all his social relations)? If He came to save individuals only, then we must retreat to the wilderness, establish the best order feasible. If He came to save man as a social being, then we must supernaturalize whatever natural good there is in society. Christianity is dynamic—man's work has the function in divine providence of sharing in the creative activity of God. To repudiate industrialism is to make man and his achievements diabolic, not just fallen; i.e., what man does naturally (without grace) cannot be redeemed.

This brings us to the second objection. The first was in the approach to the problem, that is, the derivation of a social system from abstract philosophical principles rather than from concrete reality. The second is in the merits of an agricultural economy in itself. Granted the need for a new motivation in social life (which would result in social and industrial changes), a motivation which would consider need rather than artificial supply and demand, it does not follow that the needs of an agricultural community are any holier as determinants of the economic system than the needs of a world community. I fail to see that Christian life is more suitably based on a primitive social order than on a specialized provision for a world economy. The principles of work in this book are excellent, but the application is doubtful.

A more realistic criticism of the industrial system is *The Making of Moron* by Niall Brennan. Mr. Brennan describes a number of jobs he had, evaluating them on the basis of how well the worker shares in the creative activity of God by the full use of his talents. Failure to do so leads to frustration, and eventually in the atrophy of the talents to moroseness or in insanity. Mr. Brennan does not view industrialism as intrinsically wrong; rather, certain individual jobs are wrong. The solution is therefore also individual. The individual should choose work which uses his talents, and managers must provide work in keeping with the needs of personality rather than solely of economic efficiency.

The work most suitable to individual needs is, according to the author, craftsmanship—especially carpentry. The carpenter must have

muscular skill and coordination developed to a high degree. He must plan his work and must make numerous decisions in the execution of his plan. Thus, both his body and his mind are used to a higher than normal degree of integration. One of the reasons Christ chose to be a carpenter is to show that such work especially fills human needs, and therefore participates very fully in the creative activity of God.

(A chapter of *The Making of a Moron* appeared in the July 1950 issue of *Integrity*.—Ed.)

HUGH FALLON

Silence

THE WORLD OF SILENCE

By Max Picard
Regnery, \$2.50

"Time is interspersed with silence. Silently one day moves onward toward the next. Each day appears unnoticed as if God had just put it down out-

His own quietness.

"Silently the days move through the year. They move in the rhythm of silence: the content of the day is noisy, but the advent of the day is silent.

"It is not so much the equal measure of the hours, which is the same in every day, which connects one day with another, but the equal measure of the silence with which each day is newly born."

If the reader is attracted by this type of writing, he will find much of it in the work of Max Picard. He will probably agree with Marcel who, in the preface, confesses that his first reading of *The World of Silence* was disconcerting. Marcel helps us to understand what Picard is saying when he states: "There is some sense in which silence—in particular the silence of contemplation—unifies present, past, and future; and love, for instance, expresses itself by silence more than by speech; and that very fact helps us to understand how those who love each other are, as it were, lifted up above the level of the merely temporal. The gifts of premonition and of clairvoyance which are sometimes granted to those who love each other are linked, precisely, to this supratemporal quality of silence."

Nevertheless, Picard is not satisfied to use silence as a symbol of the fullness of thought and love; each time it occurs, it bears (possibly) a new supposition. Certainly he has exploited all its meanings, but, at times, it strikes one as irresponsible.

This is not to suggest that there are not many fine passages in this little work; but to this reviewer, they are fairly literal statements that offer no distractions trying to follow the legerdemain of silence. As, for example, the following about science: "That does not mean that modern science is useless, but it does mean that in science today there is no real meeting between man and the object of his investigation. That is a fundamental defect in the whole feverish activity of science today: there is no longer any need for a personal meeting, a personal encounter with the object. . . . The whole process has been mechanized. Formerly a personal encounter between man and the object was an event: it was like a dialogue between man and the object under investigation. The object was given into man's care and keeping, and through the personal meeting with man the object became *more* and man became *more* because through the meeting he had helped the object to become more than it was before the meeting. It was like that in the beginnings of modern science, in the days of Galileo, Kepler, Swammerdam."

J. V. C.

Christian Life

ECTITUDE

by Antonin Gilbert Sertillanges, O.P.
McMullen, \$2.95

business of growing in the love of God and therefore Christian ideals have a different meaning for each of us. The very title of this particular book I found had a forbidding as well as a puzzling connotation. There is Webster's definition of it seems first in the order of my review. Ectitude is distinguished as a straightforwardness, or an undeviating adherence to moral standards. Father Sertillanges uses this concept in conjunction with the basic Christian principle that we were given life in order to know, love and serve God. From this he attempts to outline the path whereon man must travel in his journey toward the ultimate goal.

His efforts are all encompassing in that they deal with the perfection of the whole man—the body and the spirit. He involves the various elements which make up a human life (that is, work, leisure, prayer) and places them in a Christian focus. There are beautiful ideas on the meaning of charity in practice, as well as a lengthy treatment of sin and its individual and social implications. I particularly enjoyed Sertillanges' treatment of the virtue of humility. In some spiritual writings it frequently sounds as if we must delude our consciences when we set out to show how we are doing on this score—the idea being that if you think you are progressing in humility be assured that you ain't! But Father gets across the idea that no matter how good God made us He did it. This is in proportion to our unique significance as well as our insignificance in the face of God and the universe.

Father gives a good slant on the subject of leisure. "Free time" is, I think, commonly thought of as that part of the day into which we are trying to rush; for therein we hope to unload the necessary and the burdensome in order to find the real joy of life—the frivolous. Father is along with us on this—to a point. He sees leisure as that time when we can rightly lay down our cares and cease our toil, for he sees it as a kind of therapeutic tool. Granting a right to and need for relaxation and recreation, he sees leisure at once as a preparation and a reaping. Further he suggests, "By animating one's leisure with prayer, not only does one justify it, one confirms it in its own nature; for leisure restores a man to himself, and the business of man ultimately is that of a blissful contemplative, an ecstasy—a divine business."

Despite the beauty that is in this book I did not find it inspiring. The good ideas frequently become bogged down rather than growing in liveliness. But the fault may not be in the book or in my response to it, but in the translation.

JOAN GREGORY

Teaching Art

ART IN CATHOLIC SECONDARY SCHOOLS
edited by Sister Augusta Zimmer, S.C.
Catholic University Press, \$3.00

are mainly turning out "crippled minds" unable to attack practical problems in a common-sense reasonable way. The contributors to this collec-

One University of Chicago professor complained that American schools

tion from the 1952 Workshop on Art in Catholic Secondary Schools suggest one way to redeem students and teachers from "the toils of realistic, unlikeable and boring curriculums." That is to offer a sound training in craftsmanship. They consider the philosophy of art from the standpoint of St. Thomas' four causes for artistic creation, and are very generous in accompanying the metaphysics with diverse practical advice on financing art classes on shoe strings, how much materials cost and how to get them, ways to win our dubious principals over to including art in the already crowded curriculum, how the home and community can be drawn into the projects of the art classes. They deplore the "smell of sweetness" of bad sacred art and also the Chi-Ro-practors who rely on abstract symbols to save the day. Artists will be glad to know that they do not claim that "religious" art necessarily has a sacred theme, but rather is *any object rightly made*. One reader was delighted to come across a condemnation of the puritanism of Catholic art teachers and public school art teachers whom nude drawing is beyond the pale. Lucky Eve!

There is one objection to this book so valuable in representing to us the sound principles of St. Thomas and wisely accompanying the presentation with much practical comment. It will strike immediate cord with art educator and teacher but it is likely to leave cold another reader for whom it is designed—the professional artist who is a potential teacher. What will discourage him is the emphasis on methodology and the preoccupation with the means of overcoming the obstacles to teaching art in the present school system. This question of methodology seems to harass American educators in general. Could it be a preoccupation resulting from the nature of our assemblyline system of mass education? Certainly the tendency as evidenced in this book seems to require of the teacher to give all things to all men. This leads the individual to a dissipation of energy which the artist, fitted by nature and training to intense single-minded concentration, will usually find himself unable to give. Somehow, one believes, the principles of the great medieval thinkers can be adapted to our technological school system. This book clears ground and opens the way. The bridge is not completed.

NELL SONNEMANN

Woman as Inspiration

CHOIR OF MUSES
By Etienne Gilson
Tr. by Maisie Ward
Sheed & Ward, \$3.50

"Comte was suffering from the great anguish of a genius in childbirth, and was ready to try that midwifery in reverse where the woman delivers the man from the burden he is carrying, so that overwhelmed with gratitude he often imagines that it was she who conceived it."

That, I think, fairly indicates the theme of M. Gilson's latest—part of woman in man's creative activity, illustrated by the "Muses" of Petrarch, Baudelaire, Wagner, Comte, Maeterlinck and Goethe. The book is a sensitive and fruitful exploration of a deep mystery and any review can be only a crude suggestion of what M. Gilson attempts and accomplishes. One crudity can be disposed of immediately. The love of woman that is artistically fecund is not purely spiritual, yet the Muse is neither wife nor mistress—of the artist. The Muse may in fact be chaste as Laura or unchaste as Mme. Sabatier but as Inspiration she is worshipped from afar. Physically she may live in daily communication with the artist.

if he takes her, or even if she is too easily available, she ceases to inspire and the artist must seek another Muse.

M. Gilson's accounts of the actual associations are interesting and seriously moving. Outstanding are the discussions of Wagner and Clotilde Wesendonk, Comte and Clotilde de Vaux. In these two situations we have both similarity and contrast. In both we are made conscious of the volcanic eruption that precedes and accompanies the production of great art, but while in the case of Wagner sympathy is easy because there is a decent proportion between labor and offspring, in the case of Comte sympathy is weakened by his failure to produce something worthy of the sacrifice. Gilson here employs a powerful humor but the final effect is tragic. There is something horrible about the spectacle of godless man submerged in idolatry—an object both frightening and ridiculous. Nevertheless the relation of Clotilde to the production is clearly in the pattern Gilson discovers in these affairs, and so she belongs where he has placed her—with the Muses.

In his final chapter Gilson deals effectively with the analogy of the artist and the saint. The concluding words of the chapter and of the book are quotable: "Is it not enough splendour for anyone to be chosen as a necessary channel for a promised revelation? In this meaning the beloved is indeed 'the only woman' for her poet, because in her alone the Muse has taken flesh. But it is the promise he loves in the woman, not the revelation, for this is what she never is. Unless, therefore, death transforms the woman into pure essence of inspiration, the Muse disappears when she has kept her promise—when the work of art is born. And even then the truly inspired poet is not satisfied. His most perfect art does not wholly fulfill a promise which can be fulfilled by nothing material, not the woman or the work. It is then that he sees clearly the real object of his quest: art sought through his Muse, and God through his art."

I would take this occasion to remark the extraordinary gifts of perception and communication displayed by so many scholars in our time. M. Gilson belongs to a splendid company which includes in our own language men like Christopher Dawson, C. S. Lewis and R. W. Chambers. These men are artists in their own right. They have brought learning to life in this century, and it is sad that so few know it. I find it difficult to believe that more could not come to enjoy the great works of history and criticism that are being produced today. Our educational system is admittedly deplorable but it can hardly have destroyed the love of wisdom and beauty to the extent suggested by the meagre distribution of our better books. For some time I have been urging people to read Dawson beginning with *The Age of the Gods* but when one of my friends ordered *The Age of the Gods* from an English supplier it was found to be out of print. I don't believe things need to be that bad. It is an additional reason for reading these men now that they are all growing old and have perhaps done their best work. The deterioration of our schools (part of the general disintegration) raises a doubt as to whether they shall have successors. Their work will endure if anything endures, but the capacity to read yesterday's books is always limited, and the capacity to read anything at all is threatened now. This is the age of the comic book. What next?

J. E. P. BUTLER

Note: THE ROLE OF WOMAN, Gerald Vann's article which appeared in the September INTEGRITY, will be included in a new Vann book to be published by Sheed and Ward in the Spring.

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THEOLOGY FOR THE LAITY

A stimulating series of thirteen lectures will be given Wednesday evenings at 8:00 p.m. from October 21 through February 13, by the Reverend Bonaventure Crowley, O.P., S.T.D. at the Hotel Delmonico, East 59th Street & Park Ave., New York City. Individual admission 75¢. The series \$7.50.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, AND CIRCULATION required by the Act of Congress of August 24, 1912, as amended by the Acts of March 3, 1933, and July 1946 (Title 39, United States Code, Section 233) of **INTEGRITY** published monthly at New York, N. Y. for October 1, 1953.

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DOROTHY DOHEN, Editor

Sworn to and subscribed before me this 29th day of September, 1953. Teresa Dabrowski, Notary Public (my commission expires 3-30-54).

Theologians are Something...



may surprise us again and again. The latest to do so is a Swiss, with the pleasing name of Hans von Balthasar, author of **THERESE OF LISIEUX** (\$5.00). This is the first book on St. Thérèse from a theological point of view, and it left us feeling we had met an entirely new person. Her teaching, which Father Balthasar finds immensely important, sent us to God for our assistance in this difficult century. But this teaching, he says, comes to us through a girl who was hampered in giving it both by her upbringing and by faults she didn't recognize (you could have knocked us down with a wimple!). Thérèse, in fact, emerges as no little reprint for perfection, but as a very lovable and human girl: our devotion to her went up with a bound—so, we think, will yours.

When Father Farrell died **ONLY SON** (\$3.50), the life of Our Lord on which he was working, was finished almost to the end of the public life. It has been completed by the addition of chapters on the Passion and Resurrection from his own **Companion to the Summa**—a better plan, surely, than having it done by someone else. This and the book above both came out on November 11th, our last publication day this fall.

Last week we published **ROCK OF TRUTH** by Daphne Pochin Mould (\$2.25), the conversion story of a young English geologist, from which believers may learn how unsafe it is to fool with saints. She was an atheist, of an innocent and cheerful sort, when she went to Scotland on geological business and began to take an interest in some ancient stories of saints she found there. It would be fun to do a book on them, she thought, as a sideline, and to show that such an altogether great and thoughtful man as Columcille, for instance, whatever sort of religion he had, at least could not possibly have been a Roman Catholic. You can guess how the story goes from there. Anyone who loves hills and sea will share her joy in discovering the Scottish highlands and islands which are the background to her hopeless, but hearty, fight to get off St. Peter's Rock.

Our only children's book this fall is **THE FIRST CATHOLICS** (\$2.75), the story of the Acts of the Apostles, retold for children by Marigold Hunt. She has filled in just enough background and explanation, she says, for children to see Acts as the thrilling adventure story it is. It's for ages 8 to 12.

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